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GUIDE

TO

CHRISTIAN PERFECTION.

For the Guide to Christian Perfection.

ON THE DOCTRINE AND DUTY OF SEPARATION FROM OTHERS.

There are certain questions of a practical nature, resulting from the belief of the doctrine of present sanctification, and especially from its possession, which require some attention. Among others, and perhaps not least in importance, are those which relate to the subject of separation, either ecclesiastically or in any other manner, from persons with whom we differ in matters of opinion, experience, and practice. Is it right, for instance, is it expedient and best for individuals, who are associated with some church, to dissolve their connection, and separate from it, either because the church disbelieve in the doctrine of present sanctification, or because, believing in it, as is sometimes the case, they do not exhibit charity and sympathy with those who possess and profess it? In answering the question thus specifically stated, we may perhaps be enabled to lay down general principles, which will be applicable not only in this, but in many other cases.

We proceed, therefore, to observe: The general doctrine, which our reflections on the subject lead us to hold and to advocate, is, that persons, situated in the manner which has been mentioned, ought to remain where they are. In support of the view, that persons ought not, in ordinary cases, to separate from others, religiously or rather ecclesiastically associated with them, for the causes just now referred to, we may properly offer the following reasons:

In the first place, our present and actual position in a church is to be regarded as a providential indication, unless there are other and counteracting indications, that God has placed us where He desires us to continue. It is a great truth, which the sanctified mind, more than any other, will re-

ceive and appreciate, that God allots our circumstances of place as well as of person; and that he does not give us invaluable powers to be employed for his glory, and at the same time leave it to Satan to determine their location. In other words, God makes us what we are, and places us where we are. And the fact of our present position, whether the matter be considered religiously or temporally, is an indication, *OTHER THINGS BEING EQUAL*, that he has further duties for us to fulfil antecedent to our removal. Hence it is, that no person, who is seriously disposed and has the true love of God in his heart, will take upon himself the responsibility of removing from place to place, without reverently and sincerely committing the subject to the divine direction.

2d. Again, the fact, that God has kindled up the divine light of holiness in individual hearts, furnishes an additional indication of his will. *He has not diffused within us this beautiful and glorious illumination, to enlighten ourselves merely and to be subservient to our pleasure and convenience; but chiefly, if not exclusively, for his own glory. And is it not reasonable to suppose, that He, who is the author of the light, and has kindled it for himself, can indicate most safely and wisely the place in which it should shine? The most obvious presumption is, that he designed it to shine in the very place, and in the midst of the very influences where He first called it into being. In that place, therefore, in the very place of its origin, let it continue to diffuse its radiance till He himself, in the voice of his opening providences, shall distinctly indicate its removal to some other position.

3d. But supposing the church and pastor do not look with favor on the doctrine and profession of sanctification; but, on the contrary, regard them with a degree of distrust and dissatisfaction, what then? May we not, in this state of things, read something of the indications of Providence, and learn from them the divine will? And is it not obviously the divine will, that we should leave such a church under such circumstances? It does not appear, that this conclusion necessarily follows. It should be recollected, that we are not placed here merely to enjoy ourselves; still less are we furnished with the light of sanctification for our own gratification merely; but to do good; to enlighten others; to subdue opposition, and instrumentally to lead those who oppose into the same narrow way. And by remaining where we are, in meekness and quietness of spirit, with lips sealed to every thing except prayer and expressions of forbearance, friendly exhortation, and love, there is reason to believe this great object will be in a great degree secured. Experience has already brought this matter, in some degree, to a satisfactory test.

A hasty separation from a church always causes unpleasant feelings in the minds of those who remain. On the contrary, the most effective argument, in favor of the doctrine of present sanctification, even on the minds of those who are in decided opposition to it, is the pure, peaceful, conciliatory and loving life of those who profess it; especially when it is perceived and un-

derstood, that they are in a difficult and trying situation. Under the influence of this potent argument, suspicions, murmurs and rebukes gradually die away; and those, who were at first feared and avoided for their supposed heresy, are subsequently not only tolerated, but are received into favor for their godliness. It is true, that the force of this argument is not effectually felt, till after the lapse of a considerable time; but in the end it is generally irresistible. It cannot be denied that it implies and requires the spirit of self-forgetfulness and self-sacrifice, and an eminent degree of perseverance and patience; but he, who professes to be holy and is what he professes to be, will not be wanting in these traits.

4th. But we may observe further, that by leaving the churches with which we are connected, and joining others, we shall nevertheless, in all probability, fail, in part, of securing the object which we particularly have in view. So far as we have been able to ascertain, those persons who have experienced the grace of sanctification have found themselves, even in those churches and communities most favorable to the doctrine, A SEPARATE PEOPLE; we do not mean in the absolute sense, but still in some degree, a separate people. They have views of things, and temptations, and inward and outward trials, and also supports and consolations, which are in a considerable degree peculiar to themselves; and which, therefore, it is almost impossible for those in a different state of mind to appreciate and to sympathize with. They necessarily stand in some degree alone; they cannot participate in unprofitable conversation and amusements; they are much in retirement with God; in their religious conversation they speak a language, which has something of an air of mystery, because it is beyond the range of the common experience; and in view of these various circumstances, it is not surprising, that they should sometimes find themselves, even in churches and societies that have no speculative opposition to the doctrine of sanctification, the objects of distrust, and even of mistake, criticism and rebuke. In the position in which they stand, and considered in relation to the things around them, all this, and sometimes results even more trying, may naturally be expected. By removing, therefore, from a church and community, which is less favorable to the doctrine, to one that is more so, it does not at all follow, that they will necessarily secure that sympathy and that entire freedom from misinterpretation and distrust, which they had fondly anticipated. On the contrary, they may regard it as a settled and unalterable truth, that, in the present state of things, they will be a separate people wherever they may be; a people, whose life, in the language of Scripture, is a hidden life, and which is unknown and unappreciated by the world, and also by the church, so far as it retains worldly a spirit, chiefly for that reason, viz., because it is truly a life, "hid with Christ in God."

5th. Furthermore, it is better for *ourselves*, unless the circumstances are very peculiar, that we should remain where we are. The life of sanctification is not only an inward life, but a new life; a renovated life born out of the

death and extinction of the former natural life; the true life of God in the soul. This life, which in the present state of existence is nourished in storms as well as in sunshine, may be said to increase and flourish most in the midst of tribulation. It is the scorching fire of evil surmise, of supercilious and petulant opposition, of base calumny and unrelenting persecution, that purifies the surrounding atmosphere, that excludes and extirpates the infection of approaching and threatening corruptions, and thus perpetuates its healthiness, vigor, and beauty. In this divine life the place of true safety is the position of keen and unremitting trial; where self finds no resting place; where all worldly reliances and hopes are smitten to the dust; and where the soul, deprived of every other support and left to its own weakness and nothingness, instinctively turns to God as its last and its only resource. It is astonishing, how closely a soul, that is thus left to the extremity of earthly desolation, clings to the protecting arm of the Divinity. Encouraged by the favor and protection it receives, its union with the Infinite mind becomes more and more intimate; till it finds its strength, its hope, its joy in God alone.

6th. In connection with what has been said, we observe in conclusion, that those, who are truly the holy ones or saints of the Lord, possess with each other a sacred and faithful unity of spirit, which is some compensation for the loss of sympathy and fellowship with others. This union of spirit with the brethren it is evident that God approves; and it is also entirely consistent with the most intimate and perfect union with himself. Their life, though hidden and unknown to the world, is known to each other. They possess mutually a power of interpretation, which others do not; and understand at once the language of the lips and the intimations of the countenance and of the outward act. And thus soul is revealed to soul, and the inward beauty, which is hidden from the world, is disclosed to those, who possess its likeness in themselves. Holiness, as a matter of present and personal realization, is not limited to particular sects. And those who enjoy this blessed state of mind, will not hesitate for a moment to claim affinity with others, who are in a like state, and to recognize the sacred bond of brotherhood, although they are separated by sectarian limits. These barriers become very small and easily passed over by those, who have in their bosoms the inspiring impetus of divine love. Indeed, those who are the subjects of this excellent and most precious grace, may be said to form a sect by themselves. Although the members of different religious societies and discharging faithfully the duties resulting from such relationships, they form with those of the like inward experience a spiritual brotherhood; which, without the aid of a recognized name and of outward organization, is nevertheless bound together and rendered strong and permanent by the power of Christian principle. It is not a common name that unites them, nor a common speculative belief, nor any thing else which can be explained on interested or natural principles; but the attracting and uniting efficacy

of divine love alone. It is astonishing how effectually the barriers of sect and party are demolished, when they present themselves in opposition to this divine influence; and how powerful is it in securing the mutual sympathy and perfect union of those, in whom it exists.

7th. One remark only remains to be added. After all that has been said, there may be extreme cases, there undoubtedly are such cases, where, in consequence of unbelief or corruption so excessive as to defy all remedial efforts, it will become the duty of those who have given themselves up to the Lord to be wholly his, to separate from the churches and societies to which they have belonged. In some instances we may even go further. There may be cases, in which it will be the duty of such persons to assume the attitude and the office of vivid and prophetic denunciation. It will be their duty to lift up their voice against them; to cry aloud and spare not. But these are exempt cases, beyond the reach of common rules and principles. He, who is called to this terrible work of the Lord, will be equipped within and without, with special armor. He will bear upon his intellectual and his moral character, and upon the providential arrangements by which he is surrounded, the signature of his fearful designation so clearly inscribed, that all will read and recognize it.

8th. With these exceptions, which are not likely to be very frequent, we would say, by all means, remain with your brethren, whether their sympathy with you be more or less. Remember the hidden power of your holy life will ultimately create in the minds of some, and perhaps of many, a sympathy, which will last in earth and heaven. Pray for your minister; and not the less so because he may happen to think or to feel differently from yourselves. Be very kind and forbearing to those who are weak in the faith, and endeavor to lead them into the right way gently and lovingly, and not with the sternness of rebuke and with the hastiness of violence. And learn the great lesson, which Christians are so slow in acquiring, of teaching and blessing the world by RESIGNATION as well as by action, by SUFFERING as well as by doing the Lord's will; by being and having NOTHING, as well as by possessing all things.

A. K.

Two things are causes of daily astonishment to me—the readiness of Christ to come from heaven to earth for me; and my backwardness to rise from earth to heaven with him.—*Pearce.*

I do not wish for any heaven on earth, beside that of preaching the precious Gospel of Christ to immortal souls.—*Martyn.*

There are but two classes of the wise—the men who serve God, because they have found him; and the men who seek him, because they have found him not. All others may say, “Is there not a lie in my right hand?”—*Cecil.*

For the Guide to Christian Perfection.

RELIGIOUS EXPERIENCE.

DEAR BR. KING, — The impression has rested for some time on my mind, that possibly it might be my duty to communicate my experience through the medium of the Guide, especially as I had observed that you at times lacked matter. By the request of a few friends, I have concluded to offer these lines. Should you judge them, or any portion of them, worthy an insertion, they are at your disposal.

I was born of pious parents, whose object it was to bring me up in the nurture and admonition of the Lord. Owing to this fact, the Spirit early operated on my heart, and I think that the first lasting impression received on my young mind was that I was a sinner; and so deep was the impression, that I envied the inanimate stones their (as I considered) peaceful repose. And here I would just add, while I would sink into humility before God, that his mercy towards me has been boundless — for from that time his Holy Spirit did not cease to knock daily until it found entrance into my heart.

At the age of twelve, I was powerfully awakened by the death of a pious and affectionate father, and never shall I forget the injunction I received from his dying lips, closing with these words, "Meet me at God's right hand." Such, however, was my waywardness, that these impressions lost their edge, and I was permitted to go on in sin and folly, resorting to all the places of merriment and amusement that lay within my reach, until I arrived at the age of sixteen, when it pleased the Lord to enlighten my mind more fully, and I saw that the course I was then pursuing led to eternal death. I not only saw that the wages of sin was death, but I found that every step of the way I must wade through floods of tears, prayers, and admonitions, which continually seemed to whisper, "why will you die?" until I was enabled to come to the conclusion that mine was a course of folly bordering on madness. Here I was brought to the point, "I will arise and go to my father." I now resolved to seek the Lord with all my heart, forsook my companions in sin, attended all the means of grace, went to the mourners' bench, and waited a manifestation of the favor of God in the remission of my sins; but sought in vain, expecting it without the exercise of faith. I, however, determined to do my duty, take up my cross daily and follow

the Savior, through evil as well as good report. I united myself with the church, attended class regularly, and as soon as I came to the point, "Here, Lord, I give myself away," having had the way of faith made plain, I was enabled to venture on the atonement; and in proportion as I ventured I felt virtue flow, and so enjoyed the favor of God for some time. But soon I found the warfare was not ended. God had called me to holiness and activity. I saw the justice of the command — *be ye holy* — and believed it attainable, but on counting the cost could not make the sacrifice. Activity — taking up my cross in public, owing to natural timidity and diffidence, I could not endure. Here the enemy of my soul got the advantage. I began to decline in spirituality, until I became a backslider in heart and in life, and remained in that situation for two years. During this time wretched was my situation, and although I had never known what it was to rise, or retire, without going on my knees, I feared to do this, it being suggested to my mind, that it was mocking God. In this sad condition I lived until it pleased God to shake me over the grave, and I again resolved to serve him. I once more sought, and by simple faith found pardon, and for a while did run well. Again I was called to count the cost of holiness, and sought it, but when brought to the test found an unwillingness to make the necessary sacrifice. I dropt the idea of seeking for it, and resolved to serve God as faithfully as I could without it, but soon I found myself shorn of my strength; and though I would, as it were, rise against my enemies, as at former times, unwilling to yield, yet I found them more than a match. In this situation I would pray, repent, now revived and again slain, sometimes giving over to despair, lest God had said, Let him alone. In this way, with but few intermissions, I continued an unworthy member of the church for ten or twelve years. It pleased the Lord meanwhile to afflict me in various ways. I did not prosper temporally, but rather declined, still I did not yield. At length, in the providence of God, I was directed to a camp-meeting, but could not join in the exercises, although I delighted to be there and see the friends enjoying themselves; nor did I enter into the spirit of the meeting while I remained. It however proved a blessing to me, for I was there led to resolve, through grace, to count the cost and yield to the requirement. At that time I was again brought low by severe affliction of body, which it pleased God to sanctify to my good. From that time I formed new resolutions and determined to act upon them. Nor was it long before, in the Providence of God, this was put to the test, by being peculiarly called to what I had always dreaded, public activity in the church. This was indeed

a trying time; so severe, that at one period, I was on the eve of yielding to the enemy. I now paused and reviewed the past, and looked at future consequences, should I yield; when I was enabled to decide on the side of duty. I feel that I shall ever have cause to praise the Lord that I was then enabled to come to the decision.

I now received a fresh impulse to press after holiness, and entered into covenant with God, if he would give grace, to discharge every known duty, be it ever so mortifying to the flesh. I was thus enabled to go on gaining ground in proportion as I did my duty. I still sought, with all my heart, complete conformity to the will of God, and the sanctification of my corrupt nature.

A year had now elapsed since I had formed my resolutions. I rejoiced to hear that a camp meeting was about being held on our district. I besought the Lord earnestly to give me a clean heart, and looked forward with anxiety to that period. The time at last arrived and I was permitted to go. As soon as opportunity offered I made my way to one of the praying tents, but to my great confusion I found no disposition to engage in the exercise, and so powerfully was I tempted that I left the tent. After I had retired, I began to examine the cause of this change in my feelings. I soon found that it was a temptation of the enemy, and saw that if it was yielded to, it would frustrate the whole design of my coming to the meeting. I resolved to return to the tent — if possible to find my way to the centre, (for I had shrunk lest I should be called upon to pray) and concluded to remain until I should be enabled to enter into the spirit of the meeting. I had been there but a short time, before light broke in, and the gloom that had rested on my mind was dispelled; I was called upon to pray; I readily complied, and felt strengthened. From this time I anxiously sought and looked for the blessing of holiness. Here I was again led to examine myself, and counted the cost, and through divine grace I had come to the point in which I was willing to make the sacrifice required. I now viewed the command of God “be ye holy” as a *positive command*, and His promises and assurances that he will cleanse, as *immutable*. I saw that the word of God stood pledged now to receive, and even now held out the thing desired, and it remained but to reach out the hand of faith and receive. I was permitted to have this view during the day following, the enemy meanwhile suggesting to me that although I might now receive, I would not retain the blessing longer than the ensuing Sabbath, when such would be the

duty that I must perform, and the cross that I must bear, that I could not stand, and in this way would bring a reproach on the cause. I opened my mind to one or two friends, who assured me that it was a device of the enemy to cheat me out of the blessing, and one in particular, urged me at once to venture and leave the future with God, trusting in him for grace to support in the trying hour. I now resolved to venture, and with a trembling hand laid hold on the promise, believing it yea and amen to them that believe. The enemy now attacked me from another quarter, and tried to show that I was making a forced and unwarrantable effort, or that I was now "believing merely because I would believe." I again examined my position and found cause to continue to exercise faith, although the enemy might call it forced, for in the midst of all this conflict, I found a peace and composure of soul that I had not before enjoyed. I felt none of that rapture of soul that I had anticipated, but praise the Lord, I was assured that "his nature and his name was love." The meeting passed off, and the trying hour on Sabbath arrived. My trust was still in the Lord, and I was resolved to meet the enemy and do my duty, be the consequence what it might. The encounter, to me, was dreadful. My heart palpitated, and the whole physical system trembled. The conflict was short. Grace triumphed, and to the praise of God so complete was the victory, that the enemy has not dared venture to engage so closely since that day, on the same ground.

Many have been my conflicts, and severe my trials, since I experienced this blessing, but praised be the name of the Lord, I have been continually enabled to cast all my care on Jesus, and have continually been supported and strengthened.

I find that in this way which has been cast up, on which I have been permitted to walk, comes no unclean thing — the lion is not there; his foot comes not thereon. Here is "*a refuge from the storm; a shadow from the heat, when the blast of the terrible ones is as a storm against the wall; the defence thereof is the munition of rocks,*" and Israel dwells in safety. Praise the Lord that I was ever permitted to become a traveller in this way — *this way of holiness* — and that I am now and then privileged to hail, and hold delightful converse with the ransomed of the Lord, who on this high way are "returning to Zion with songs and everlasting joy upon their heads."

Since I have enjoyed this inestimable blessing, I have been brought down to the gates of death, and my confidence in the Lord was unwavering. I saw no king of terrors there. No, I

saw Death, but he had no sting. He kept the gates, 'tis true, but eternal life beamed through them. I found a resting place on the bosom of the Redeemer from all anxiety, doubts or fears. Surely, if ever mortal had abundant cause to praise the Lord, it is I, and through grace I feel determined to press my way onward and upward, let the path be ever so thorny, believing that there will be an increase of pleasantness, and the end peace. Glory to God, I expect ere long on the summit of Zion, with an immortal tongue and an eternity of time, to unite in singing the song of the Redeemed.

To those that have not yet tried this way, I would just say,
 "Come taste and see that the Lord is good."

"I the chief of sinners am,
 But Jesus died for me."

**A.—

For the Guide to Christian Perfection.

EVERY-DAY EXPERIENCE.

(Continued.)

February, 1842. — I find, to my surprise, it is six months since I have made any record of my exercises of mind. I desire to be more careful in this respect hereafter, as I find it good and profitable to renew these exercises. As the servants of God anciently, journeying on from place to place, set up way marks, and offered sacrifices of praise, so would I from time to time record in legible characters, God's gracious dealings with my soul. My prayer at this time is, strengthen, O Lord, my memory, my judgment, my reasoning powers; enlarge and invigorate all my mental faculties, that thus I may be better fitted to glorify Thee on earth. I would not seek this so much for my own pleasure, as for thy glory. Do thou direct my reading; influence and guide my meditations; bring to my mind such thoughts and facts in conversation, as shall tend to good. It is from Thee all inspiration comes. Thou hast created the seraph's mind; thine is the vigor of man's intellect; the shining forth of genius is of Thee. While I would seek first of all, a holy heart, a heart of love, I would seek also an enlightened and cultivated mind. Do Thou direct and bless such means as shall tend to the improvement of my mental powers and faculties. Give me an eye to discern the beauties of nature, the works of thine own hands. O Lord, how is my soul enraptured often, as I fix my eye on some bright and glowing star, and then remember, *Thou art my God and Savior!* how my soul fills and swells with

joy and gratitude. Knowledge and science, how cold and dead art thou, without the love of God: this love adds sweeter fragrance to the leaf; brighter hue to the flower; higher zest to the fruits of the earth; richer enjoyment to the society of friends, and sweetens all things; making bitter sweet; darkness, light; confusion, order; and glory every where. Yes, a halo of glory encircles the soul where God is first, and last, and God all. How like a spell, the thought comes over me in the still hour of night, that God is, and orders all things; I am his creature, not a creature of chance; and bound to Him, by the *corde of love*; my own feeble soul interwoven with the mighty being of God; sheltered and secured in Him. Here I revel. I delight. This is the spell, the charm that often fastens on me, since I have loved the Lord with my whole heart, my mind, my strength. I reach my hands, I clasp the works of his creation, I press them to my bosom; they are a part of God — *my God*. V. W.

For the Guide to Christian Perfection.

EXTRACTS FROM A DIARY.

(CONTINUED.)

AUG. 14. — The Lord permits me to enjoy a considerable degree of his presence. Calm and peaceful as a summer's eve, my soul rests in her Redeemer. It is a holy rest; a divine peace; a deep sea of love. O Lord, bring me nearer.

19th. — This week has been one of calm, even enjoyment. O may God's will be always mine. I have, for the few days since I commenced reading "Hester Ann Rogers," felt deeply the need of a more thorough work of grace. I know nothing of the near and precious union with Christ, of which she speaks. I know my unworthy but ransomed soul is by faith united to Christ, and by virtue of that union I am constantly saved from falling, and led into sweet and sacred communion with him; but I want the *oneness*, the sensible tie, the indescribable and infinitely desirable sense of the total loss of all that constituted old self, into the very being of God, that I see is my privilege. This afternoon, in secret prayer the Lord descended in a cloud of glory and overshadowed my soul. I never before felt so sensibly the awful yet glorious presence of the Trinity: As I gazed, absorbed in rapturous sensations of the indwelling of the great Three-One, I felt myself sinking away into my own native nothingness, worthlessness, and

insignificance, till it seemed nothing of me remained. God, the incomprehensible, the high, the holy, had made my little closet his temple, and I, not so large as a speck, was permitted to sit still and bask in his glory. In the language of Mrs. Fletcher, "Jesus alone was exalted, and I, a poor sinner, saved from sin." My whole soul cries out, "O God, raise me nearer the throne; grant me a more perfect union with Him whom my soul loveth."

20th. — To-day I am taught submission to my Father's will. *My* will is becoming less and less *my own*, and partakes more of the divine will, has less of the creature in it. Why should *any thing* of the poor worthless creature remain in it? Did not eighteen years of my life thoroughly teach me how vain and fraught with disquietude was the seeking of my own pleasure; and have not the past five months fully proved to me, that casting self into the hands of God brings perfect rest to my soul? And yet much of my time is spent in deploring my slowness to sink into all the will of God.

Monday, Sept. 4. — I heard a sweet sermon from what brother V. A. calls the "Christian's Inventory," contained in 1 Cor. iii. 21—23. Is all *mine*? Then am I rich! But all are not mine, unless I am the character described;—if I do not "glory in men"—if I am "the temple of God, and the Spirit of God dwelleth in me"—and if that temple is "not defiled," but "holy."

Who is sufficient for these things? With such a weight of responsibilities as crowd upon a creature so highly exalted in point of privilege—with such a holy vocation as that wherewith *Christians* are called, Christians of *this* day—with all the incentives to holiness held out to us by our Father, God; if we refuse to be what God requires—if I, poor, little, dependent I, fail to improve these *precious* blessings, surely I must sink low into hell.

But O! what am I? but human, sinful, utterly powerless; "a worm, and no man." Unless Christ's merits constantly avail and his sustaining grace be afforded, I must be crushed beneath the weight of my own sins and the just judgments of a holy God. But O, there is a Lamb! "Hallelujah to the Lamb, who has purchased our pardon," our freedom from guilt, sin, and eternal woe. Yes, "Alleluia, the Lord God omnipotent reigneth!"—*reigneth! reigneth!* Let it echo to the darkest corners of the world, "The Lord God Omnipotent reigneth!" "Hear, O ye nations; hear it, O! ye dead" in trespasses and sins. Catch the triumphant song; and ascribe all Glory, honor, power and dominion to the Lamb that was slain, yet *liveth* again, and *reigneth* too, as in heaven so in the hearts of his ransomed ones below.

For the Guide to Christian Perfection.

EXPERIENCE OF A CLERGYMAN.

DEAR BROTHER KING,— Unknown in the church militant, but in strong hope of being known, in the church triumphant, I address you this communication, (which you can publish or not,) for the purpose of adding my testimony to that of many others, that the blood of Christ cleanseth from all sin; acknowledging your excellent periodical to have been the instrument, in God's hand, in bringing me to that point where I gave myself wholly to God and felt that Christ was all in all. Several years ago, by faith in the atoning blood I realized a sense of pardoned sin. My experience since that time has been very much diversified, sometimes exalted almost to heaven, and then sunk low in the valley of despondency; sometimes seemingly going back to the world, and then thirsting for full salvation. O the goodness of God, which has preserved me through all, and has given me sustaining grace up to the present hour. I lived on in this way until a few weeks ago, when I attended a camp meeting; where I was most powerfully blessed; and I believe, had I but exercised a little more faith and claimed the blessing, I should then have rejoiced in perfect love. However, this I did not do. I came home rejoicing, but my ecstasy did not last a great while. In a measure it left me, until last Sabbath week, when I was again enabled to rejoice, from a feeling sense of the love of God shed abroad in my heart. For several days it continued; I sought for the blessing of sanctification; I was very much strengthened a few days after in conversing with a sister, who received it a few nights before. My spirit then longed for it. I went to my room, threw myself on my knees and gave my heart to God, to fashion it as he thought fit. I fixed the eye of my faith on the cross, with a firm determination never to remove it until I felt all the fulness of God. I kept believing for several days. On the next Sabbath I preached. Never did I preach this doctrine more earnestly **before**; I felt a foretaste of it in my own heart. I have preached it before as a doctrine, but now I preach it, because the Holy Spirit had begun the work in my own soul. The next day found me still looking for it. A brother had loaned me a volume of the *GUIDE*, which I perused attentively. On entering my room after dinner, I took it up, and while reading one of those blessed experiences, which abound like living streams of

water throughout it, I came to a sentence which applied itself directly to my heart. It brought the blessing in reach, yea, I felt I then had it if I would but claim it. I raised my heart and eyes to heaven, I strained my vision to penetrate the veil and gaze into the holy of holies. At first it was like the twilight of the morning, but it grew brighter and brighter until it reached the perfect day. I fell upon my knees, but could not pray for praising. My soul seemed filled with a flood of glory. My ecstasy was not so great as it was once before, but it seemed like a deep and holy joy,

"That speechless awe that dares not move
And all the silent heaven of love."

But not to be tedious, I went immediately to see the sister before mentioned as having professed it, in order to relate what had been done for my poor heart. Many were the suggestions of the evil one that I might be deceived, "I could not live up to it," &c., &c., but the meridian evidences put all doubt to flight, and assured me that the same grace which wrought the mighty work in me would sustain me in it. Thanks be to God, I have been sustained. I live alone by faith; all I can do when my joy begins to die away is to cling closer to the cross. The Lord keeps me above the world; He gives me power over all sin. Never had I such a spirit of watching; and more than all, I am ready at any time to die; yea, I would welcome death, assured of living in a better world. I forgot to say, that when I received the blessing, the word "glory" seemed to possess new power; for some time I could repeat nothing else. Now if these lines induce any poor soul to trust in God and receive full salvation by faith alone, the design of the writer will be fully accomplished.

A MONUMENT OF SOVEREIGN GRACE.

I have written the following lines as expressive of my feelings, which you can dispose of as you see proper.

I longed to be washed from sin's every dark stain,
That Christ, my dear Savior, throughout me might reign --
Might in my affections take up his abode,
And fit me to dwell in the bosom of God.

From 'neath the dark ruins of sin, I looked up
To Jesus, — my Savior, my strength, and my hope;

Then, prostrate, I fell at the foot of the Cross —
My richest of treasures I counted but loss.
I laid my poor heart 'neath the crimson-like tide
That flowed like a flood from his sin-wounded side.

As the sun in his coming streaks faintly the east,
Ere his beams shoot in gladness o'er ocean's blue breast;
Or the western sky, tinged with his last parting rays,
As he sinks o'er the hills midst the nightingales' lays —
So the beams of my Savior delightfully stole
Like soft melting moonlight into my soul;
And the bright Sun of Righteousness lingered not long,
But burst on my heart midst the gushes of song.

I was filled — I was filled with the power divine,
I felt that the joys of an angel were mine;
I was filled — I was filled with the goodness of God,
I drank from the streams of his blissful abode;
Rich manna, sweet manna, dropped down from the sky,
Fresh from the blest land where the flowers never die.

I may cease to remember the home of my youth,
Where first I was taught in God's sanctified truth;
I may cease to remember who gave me my birth,
And oblivion's dark pall hide all scenes of the earth —
But the time and the place where my heart was made clean,
And set free from the power and bondage of sin,
Are on the heart's tablets unfadingly traced,
And throughout time's changes will ne'er be effaced.

My soul now exults when relieved of her load,
Unspeakably full of the glory of God;
My soul, it mounts up on the wings of desire,
And struggles and soars to mount higher and higher.

O were I but freed from these clogs here below,
How quickly to glory my spirit would go;
O had I the wings of a seraph, I'd rise,
And sing of redemption, and soar to the skies;
Then sorrow and sighing for ever would cease,
And I'd bathe in the fountains of rapture and peace.

How long, O my Savior, how long will it be,
Before my poor spirit thy glory shall see —
Shall in thy blest presence in gratitude gaze,
And dwell in the light of thy soul-cheering rays!

O hasten ! O hasten the thrice happy day,
When, freed from this sin-stricken dwelling of clay,
Where every fond hope of the mortal here dies,
The spirit shall mount to its home in the skies.

Lexington, Ky., October, 1845.

For the Guide to Christian Perfection.

MITES CAST INTO THE LORD'S TREASURY.

Faith is the touchstone of our salvation. It raises us up "from the horrible pit and the miry clay," and brings us into the liberty of the sons of God. Faith has a divine and saving efficacy. Thousands, in all ages of the Church, have been redeemed and saved through this heavenly medium. "Without it, it is impossible to please God." It is the only sure road that leads back from sin and death to God and holiness. We are regenerated and sanctified by faith—plain, simple, energetic, unwavering, *naked*, faith. "*Whatsoever* things we ask of God, *believing*, we receive." We *live* by faith, we *walk* by faith, and we are *saved* by faith. Of what importance is it then to the true Christian, to "*have faith in God.*"

Through *faith* in Christ Jesus, some sixteen years ago, when quite a youth, I received "the washing of regeneration" and the adoption of a son, whereby I could most confidently cry, "Abba, Father." "Being justified by *faith*, therefore we have peace with God through Jesus Christ." How happy was that hour when I first believed ! But I have enjoyed much happier hours since. The seeds of the kingdom first sown in the heart have sprung up, and are now yielding the peaceable fruits of righteousness. Since the period of my conversion, I have enjoyed many distinguished mercies and blessings. "Great things hath the Lord done for me, whereof I am glad." How often have I felt that "there is therefore now *no* condemnation to those who are in Christ Jesus."—But the constant language of my heart has been,

"O that the *perfect* grace were given,
The love diffused abroad !
O that my heart were all a *heaven*,
For ever filled with God !"

How earnestly and sincerely and prayerfully have I sought to be "perfect — to be made holy — to be sanctified and preserved blameless until the coming of Christ." How have I "groaned to be set free and be renewed in the image of God." But I was young; there was in me a want of light and knowledge; I was inexperienced in "the deep things of God;" there were none to recommend to me "the Way of Holiness." The doctrine of Christian Perfection was not preached — it was little understood, and I fear little enjoyed. Frequently did I go burthened and faint to the house of the Lord, earnestly desiring something from the ministers of grace upon this absorbing subject. But no: it was forgotten, or neglected; and recommended and enforced as seldom as if it were not an integral part of Methodism. But in these times of need the Bible was my guide, and the Spirit my divine instructor. I still endeavored to "press toward the mark, for the prize." I considered "Him faithful, who also will do it" — who has promised to "seal us unto the day of redemption."

But God would have us, in seeking the blessing of sanctification, to exercise the *faith of reliance*. First, He gives us to see our *full need* — next, to "have faith in God;" after that, the blessing is bestowed, and then we receive the direct witness of the Spirit. But the *evidence* often is given sometime subsequently to the imparting of divine favor. Here again is need for the faith of reliance, till God imparts the faith of *assurance*.

About three years since, while partaking of the emblems of the "broken body and shed blood" of the blessed Redeemer, I felt

"Faith's increase, and Love's resistless power."

I saw, by faith, mercy as free as the purling rivulet, full as the overflowing fountain, and abundant as the waters of the ocean. I rejoiced exceedingly at the richness of God's grace. A joy filled my soul that was "unspeakable and full of glory." For many months after that blessed season, my "peace flowed as a river." I never recur to that sacramental occasion in nature's great temple, but with inexpressible delight. It was truly the power of God and the grace of God that filled my soul; it was the renewing of the Holy Spirit. Had I *fully* believed, the work had been completely accomplished at *that* hour.

Nevertheless, the witness was delayed. My faith was not sufficiently of that comprehensive character which realizes a *present* Savior. Yet I had great peace in believing. I was drawn

out much, and particularly in seeking and praying for the evidence of sanctifying grace. It was not, however, until the 26th of January 1845, that I entered into the rest of faith. It was Sabbath evening. I was sitting among a room full of kindred at home, reading the December (1844) number of the "Guide to Christian Perfection." At the moment when the light of heaven shone in upon my soul, I was perusing intently the experience of J. A. B., where the minister said, "Brother, on the night you was so powerfully blest, had you *believed* that you *then* received the blessing, the work would have *then* been wrought. Now believe that it *is* done, and it *will* be done." Just here my soul was devoutly lifted up to heaven by faith in prayer, and the language of my heart was, — Lord, I can, I may, I will, I do believe. That moment the conflict was past and the work accomplished. I received the witness of the Spirit by *believing* the work *already* done. This appeared like believing against belief, apprehending what I had no lucid, no evident ground to apprehend. Nevertheless, I did believe, and my "faith, accounted to me for righteousness, made me whole." I took right hold of the promises of God, and reviewing what God had aforetime performed in me by faith, doubting nothing now of His willingness and ability, I felt the sanctifying leaven spread throughout my soul. The purpose of God concerning me was then fulfilled. I then entered into the rest of faith. To God be all the glory.

A peace at that hour pervaded my soul till then unknown. It was a peace, a joy that passeth understanding — that flows as a river, that abounds as the waves of the sea. It was a peace that kindled to joy and gratitude, and afterwards swelled to praise and triumph. O the fulness of redeeming grace! the depth both of the mercy and the love of God! It is to the soul of the believer sweeter than honey, or the delicious droppings of the honeycomb. Come, taste and see that the Lord is good. Praise ye the Lord.

This is a state of grace, the effects of which are not only *peace*, but quietness and *assurance* for ever. O, it is a most delightful assurance, a glorious assurance, a continuous assurance! Though sickness blast, though foes unite, though death devour — though the winds blow high or the winds blow low — in sunshine and in shade — in the racking storm or in the heavenly calm — this *assurance*, equivalent to hope itself, "is an anchor to the soul, sure and steadfast." It lifts us up in the atmosphere of heaven, and continually points the weary traveller home. Enoch walked with God, and he had the assurance that he pleased God. This assurance is a divine treasure.

This grace imparts a consolation in grief — a *joy* in sorrow. “We *joy* in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.” O how *joyful* the heart when the light of God's countenance beams fully upon us. There is a *joy* in *suffering* as well as *doing* the will of God. What heights and depths in grace to which we have long been a stranger! God now pervades and dwells in the soul, “made a habitation through the Spirit.” The Sun of Righteousness, full-orbed, now illuminates our pathway. “O come and let us magnify his grace together!”

“But love casteth out all fear that hath torment” — fear of the grave, fear of death, of hell, of eternal condemnation. “Love is the very bond of perfection. No stronger tie can unite us to God or to one another. It is the beginning of the law and the end of every commandment.” “It envieth not; it vaunteth not itself, is not ‘puffed up;’ doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.” We feel at this time through grace that no love of the world, nor of the creature nor of self, has a fixed seat in our heart, but if love at all dwell within (and we know it does) it is “the love of Christ that constraineth us.”

“’Tis love that drives our chariot wheels,
And death itself must yield to love.”

“God is love.” “He that dwelleth in God dwelleth in love.” “He that loveth God will love his brother also.” Yes, ’tis *universal* love — love to God and love to man — love as *high* as heaven and *broad* as the universe.

“In Christ, in paradise, in heaven,
Our all in all is love.”

I never saw more beauty and divinity than now, in the volume of God's inspiration. “I find the Scriptures increasingly delightful. I read no book with more pleasure. It is indeed not a *dead letter*, but *spirit* and *life*. Divinity is stamped upon its pages; and when carried home to the heart, its truths are life and power.” Yes, I have had new light, new joy and new consolation in reading God's word. Were every character of the Bible written in letters of gold, and each of all those “exceeding great and precious promises set around with diamonds, they could not

appear to me *more* precious. Above all other volumes that have ever been written, the Bible should be least neglected and most revered and devoutly perused. It is a sacred treasure. In it are the words of eternal life. May its truths "dwell in our hearts richly in all wisdom." Let us recommend it everywhere, while we live, to the sons of men. From first to last it is exceedingly precious.

"O may these heavenly pages be
My ever dear delight;
And still *new beauties* may I see,
And still *increasing light*!"

I have been kindly solicited to pen my experience for "the Guide." I have endeavored to do so (in part) with all humility in the fear of God. Nothing but the sense of duty, the cause of Holiness, and the continuation of God's favor to me, by confessing his name openly to the world, could have induced me thus unwaveringly to speak of "the deep things of God." But again I pray, as I have most devoutly while writing and before I commenced, that this feeble effort to advance the interests and kingdom of the blessed Redeemer, may not be in vain. May these mites cast into the Lord's treasury be effectual in turning some soul to the way of righteousness — of "presenting some believer perfect in Christ Jesus." "The Guide" has been a great blessing to me, and the experiences and excellent things therein contained, instrumental in a laying hold on the hope set before me and being "renewed in the image of God." O may my experience be like effectual and precious to others! May they by grace in Christ Jesus through us experience "*like precious faith*." "I called upon the name of the Lord and He heard me. I cried unto him and he answered my prayer."

Now to you who are seeking "the rest of faith," and "earnestly groaning to be set free," let me address a word. Be willing to receive the blessing of sanctification just in the appointed way. Set the standard no higher and no lower than the Bible does. Let down your golden pitchers into salvation's well — here draw large supplies and drive all your wants away. Here are higher joys, wider rivers of pleasure and oceans of delight than we have ever conceived of or yet tasted. Let us launch out. There is enough for *each*, enough for *all*, enough for *evermore*." Glory to God and the Lamb for ever for such an *ample* atonement, for such a *full* redemption, for such an *overflowing fountain*! Here is a feast to which all are invited as welcome guests: a bless-

ed Bethesda — come to its healing waters: “all things are now ready.” Leave all *your* merit behind — come to the crucified as your “*Righteousness, your sanctification, and your redemption.*” “Have faith in God.” This is the keystone of our salvation. It will remove mountains; yes, a world cannot remove its influence. But self must be entirely crucified; bind it hand and foot and cast it bound hard by the cross — O, there remain till thy whole soul is melted into silent awe and perfect love! Believe it *attainable*, and believe it *now*, and you have it. O seek it *aright*, believe it *already* in your heart, and you will find the treasure yours. May the blessed Jesus speedily bring you into “the rest of faith” and “cleanse you from unrighteousness.”

Yours in Christ,

Urbana, O., 1845.

J. N. K.

EXTRACT OF A LETTER BY J. B. TAYLOR.

WHEN JOURNEYING FOR HIS HEALTH.

April 20. — How pleasant to find the refreshing waters, when travelling through the wilderness. To-day, the good Shepherd has given me a rich repast. My soul has renewed its strength by feeding on angel's food, if *angels* feed on the manifestations of God to them. While singing one of the songs of Zion my heart began to melt. It broke into sweet tenderness and love. The filial relation to God, was dear beyond description. My heart loved to repeat and dwell upon the sound, “My Father, my Father!” Christ in his relation as Elder Brother, Friend, Shepherd, Lord, and All, captivated my inmost soul, and I cried with a broken heart,

“Thou lovely source of true delight,

Whom I, unseen, adore,

Unveil thy beauties to my sight,

That I may love thee more.”

O, how soul-humbling — how soul-elevating and consoling, to have such manifestations of Jesus, so otherwise than is made to the world! It is no longer a wonder to the soul that enjoys it, as it once was to Thomas, “How unto us, and not unto the world?” This little room from which I now write, will ever be associated in my recollections as one of the Bethels where my soul has been blessed. Never, perhaps, with more confidence

could I ask for the Holy Ghost. May you, and may I be filled, and filled, and filled with the Holy Ghost. By this, we climb the "delectable mountains" — stand on "Mount Clear," and look away to the fairer land. O, how fair and desirable it appeared to me this night! More desirable than my father-land. O, the prospect of meeting there the holy! When I shall have subserved the end of my being here, I expect to see Paradise, and hail the happy within the walls of the New Jerusalem. My prospect brightens as God shows new beauties to my soul. I long for the time to arrive when I shall be a disembodied spirit. I wish to see the GLORY which Christ wished his disciples to behold. "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." Much is comprised in that word *glory*. Well, it will not be long, and the disclosure will be made.

Whenever I am so peculiarly blessed, my longings are to preach the Gospel. There is an *intensity* that wrings my very soul into groans. Still, I lie in the hands of God, and if I mistake not, swing in his will, neither above nor below. And I feel persuaded, that the issue of my protracted trials will be my good, whether I live or die. Through your prayers I may be restored and given to the church, to which, under God, I long since gave myself, and have repeatedly surrendered myself. Good-night.

For the Guide to Christian Perfection.

CHRISTIAN PERFECTION.

A writer in the New York Evangelist makes it an easy matter to dispose of what he considers Professor FINNEY's main proposition on this subject. We make the following extract from his communication, and take the liberty to add a few words on the position of the reviewer himself.

The phraseology of the proposition [Mr. Finney's] which is doubtless regarded as a coat of mail, entirely impregnable, is the merest illusion imaginable. "*Our proposition is, and always has been, that entire sanctification is attainable in this life in such a sense as to render its attainment a rational object of pursuit, with the expectation of obtaining it.*" Page 14. Now, what does all this verbiage mean? It must mean simply that *it is attainable*; or it means something *more*, or something *less*. If simply that it is *attainable*, then it is just what we admit and

believe. If it means something *more*, then it is an absurdity. If less, then it means less than we believe. So far, then, as the expression contains any sense, it is a very harmless proposition — much further removed, indeed, from harm, than from absurdity — as any one will perceive who will translate the ideas it contains into any other form of expression; for one of the best tests of any passage, to ascertain whether it contains any rational ideas, is to translate it into some other and more obvious phraseology. Well, translate this, and you may read it, either that perfection is attainable in such a sense that you *can seek* so as to *attain* it; or that you can so seek as to *expect* or hope to attain it. If the former, then it means more nor less than that it is attainable; for if money, or wealth is attainable at all, it is, of course, attainable in such a sense that one *can so seek* as to obtain it. In this sense, the proposition is, of course, true; but then the addition of all the latter part makes out nothing more than a mere truism.

But take the second idea, which is, without doubt, the one intended; viz., that it is attainable in such a sense that we may so seek as rationally to *expect* to attain; then it means *less* than we believe. "Simon Peter went fishing." Well, no doubt he sought, so that he might "rationally *expect*" to find; and yet he sought "all night and caught nothing." And thus a man may so seek a thing, as rationally to *expect* to find, and yet fail. And so the abovesaid far-famed proposition means *less* than we of the New School believe? And yet Bro. F. loudly inquires of us "Why we do not admit that in his main position we agree with him?" and ardently complains that "instead of this, we *say nothing about admitting his main position?*" We reply, that so far as his language has any definite meaning, we admit all — and more.

It is certain, that Mr. Finney believes that many Christians *have been* entirely sanctified in the present life. But it is enough for him to prove to the church that sanctification is their privilege. Then, should the objector say. Show me the perfect man, it is sufficient to answer, "Be thou that man."

That sanctification is attainable, is an important admission; and the admission should remove all opposition. If the writer and the New School believe sanctification attainable in such a sense that they can seek so as to obtain, it follows that they do not know but others have so sought and obtained. They should desist from opposition as the work of the adversary, for the service of God is to bring the church to the highest possible state of enjoyment. They should themselves press into that enjoyment, and set us an example, that we may follow them as they follow Christ.

The remarks on the second idea of Mr. Finney's position seem to us ex-

ceedingly unfortunate. They might be apposite, if the promises of God were as uncertain as the fish of the sea. But they are not; they stand fast for ever. It is true, Simon Peter went a fishing, and that he toiled all night and caught nothing, and that a rational expectation was not realized. But his Master had made him no promise — had not sent him a fishing. But at length Jesus came and directed the net to be cast on the right side of the ship. It was done, and the disciples were overwhelmed at their success. A disciple had previously been sent, expecting to take a fish with money in its mouth, for the payment of tribute. Had he been disappointed, what would he have thought of the knowledge and power of the Son of God?

Supposing that when that disciple returned and reported that he had taken the fish and found the money, the other disciples had doubted his word — had said, “that is a very improbable thing; we never caught a fish with money in its mouth; we never heard of such a thing; we cannot credit it,” — it would have been reproach to their brother and indignity to their Master.

Our Savior has shed his blood, that we may be cleansed from all unrighteousness; he has commanded us to be holy, and has promised to cleanse the faithful and obedient from all their pollution, and shall we be disappointed? If we think the promises of God have been verified to us; if we trust that the prayers of the righteous, that we may be wholly sanctified, have been answered in our behalf; shall brethren, who admit this as the highest privilege of the church, doubt it, without evidence to the contrary? Shall they spend their strength in undermining our hope? Such a work is not appropriate to one whose duty it is to love God with all his heart and soul and mind and strength, and his neighbor as himself.

CONSTANCY.

“Stand, therefore, with your loins girt about with truth, and having on the breastplate of righteousness.” Eph. vi. 14.

Bought by Christ's blood, and to the purchase true,
The Christian runs with cheerfulness the race
Which God in wisdom hath seen fit to trace,
Nor turns some other object to pursue,
Nor slackens his steadfast course. Sometimes he sees
Fires in his path, or hears the serpent's breath,
Or raging men with implements of death,
But still goes on; nor like the coward flees.
The road is strait and narrow; if he turns,
Ruin awaits him; if he onward goes,
With face erect and heart with love that burns,
However great the obstacles, he knows,
That God, who hath all power, all things can do,
Will guard him in his straits, and bear him glorious through.